

Missionary Emphasizes Need of White Women to Aid Congo Settlement Work

Otherwise, Stiffening Weakened Moral Resistance of Natives Will Be Difficult Task, Says Dr. Ross

Strengthening the weakened moral resistance of the natives of the Congo is going to be a difficult task unless the teachings of the Christian missionaries are aided by the arrival of a large contingent of white women, according to Dr. Emory Ross, a Protestant missionary in Africa for more than fifteen years.

Dr. Ross is a teacher of the new school. There is about him none of the flavor of the missionary ridiculed so often in novel, drama and pamphlet. He is equipped with sound economic training, an understanding of industrial difficulties and a tremendous curiosity in anthropological lines. He is a life fellow of the Royal Geographic Society of London and of the African Society of London and a fellow of the American Geographical Society of New York City.

Equipped as he is in fields other than that of religious instruction, he has looked ruefully upon the devastation the white man brought into the Congo and has pondered long on what can be done about it. The chief difficulty, as he sees it, is the reluctance of industrial concerns to send to the Congo men with families. Not only does the married man require better living conditions, but he also asks that he be quartered in the same territory for a considerable period. Single men form a mobile industrial army, and when the order to move is given, all they need to do is to throw a few things into a suitcase and catch the next train.

So it has come about that although the bigger firms interested in the exploitation of the unmeasured resources of the Congo are attempting always to send into the colonies a better class of representatives, the number of women living among the natives grows but little.

White Man Held as God

The position of the white man in the Congo is that of a minor god, Dr. Ross has found. Because of the inventions which always startle the primitive minds, the representatives of the race which made them always win respect. The respect leads to emulation. The emulation, unfortunately, in the past, has led to a softening of moral

fiber and a reckless abuse of body and soul. The native has chosen to copy the less admirable things the white colonists have done.

Another thing which hampers the educational work among these tribes is the unwillingness of the parents to send their daughters to the mission schools. This business of keeping the girls in the home has an economic significance, for a girl is wealth. No man is ever married in the Congo without giving the family of his bride a dowry. The size of this depends, of course upon the social standing of the people interested, but on the average it runs between 1,000 and 2,000 Belgian francs in the case a chief's daughter is given in marriage, the value runs up to as high as 7,000 francs.

Dr. Ross emphasized that this dowry did not represent a purchasing price. Although it goes to the family of the bride, it is subject to return in case the bride proves less agreeable than was anticipated. Always, too, the girl has the right to choose her husband from the various applicants that may approach her hut's door. If she is dissatisfied later with the man she has chosen, she can return to her family confident that they will remain her protectors and friends, even though they are often forced to give back the dowry.

The fact that industries are attracting many Negroes away from their native villages is giving an added value to some of the girls, for the men seldom take their wives with them. This means that the girl can charge desertion and, without the formality of a divorce, annex a second husband and his dowry.

The failure of the industrialists to take their women folk along with them helps the morals of the country not a bit. It is a complicated problem, made doubly so by the fact that the unit of society is the family, and the girl whom a man is married to is still her father's daughter and owes allegiance to him. Even did she take her husband care to take her on his money-making travels, she would still have the claims of her family to face.

Dr. Ross, to illustrate how industries are complicating the lives of the Congolese, cited a village that but a few years ago had a population of less than 500. A factory was built there and today there are 36,000 natives living there. Of this number but 5,000 are women and 4,000 are children. The old standards of morality—different from European standards, they were still something—disappear when conditions like this must be faced.

conditions like this must be faced.

The woman is not an economic asset to the husband, except that she may bear him daughters, for there are but few women in the industries. They do not seem to be attracted by the life away from their families, Dr. Ross said, and remain the conservative element in the Congo. But though the women keep out of the business life of the communities they continue to enter into the councils of the different tribes. Many of the native groups are still matriarchal, and in every band the influence of the women is felt when laws are made.

A distressing feature that Dr. Ross Sees Reluctance of Industrial Concerns to Send Married Men to Region as the Biggest Handicap

and the other missionaries must face is the weak resistance of the natives to the diseases the white men have taken in there. Against the tropical disorders nature has prepared them, but against tuberculosis, as an example, they are helpless. The exploiters of the Congo have always tried to keep tubercular whites out of that region, but in the early days the disease was introduced, and to-day is demanding a big toll in many of the districts.

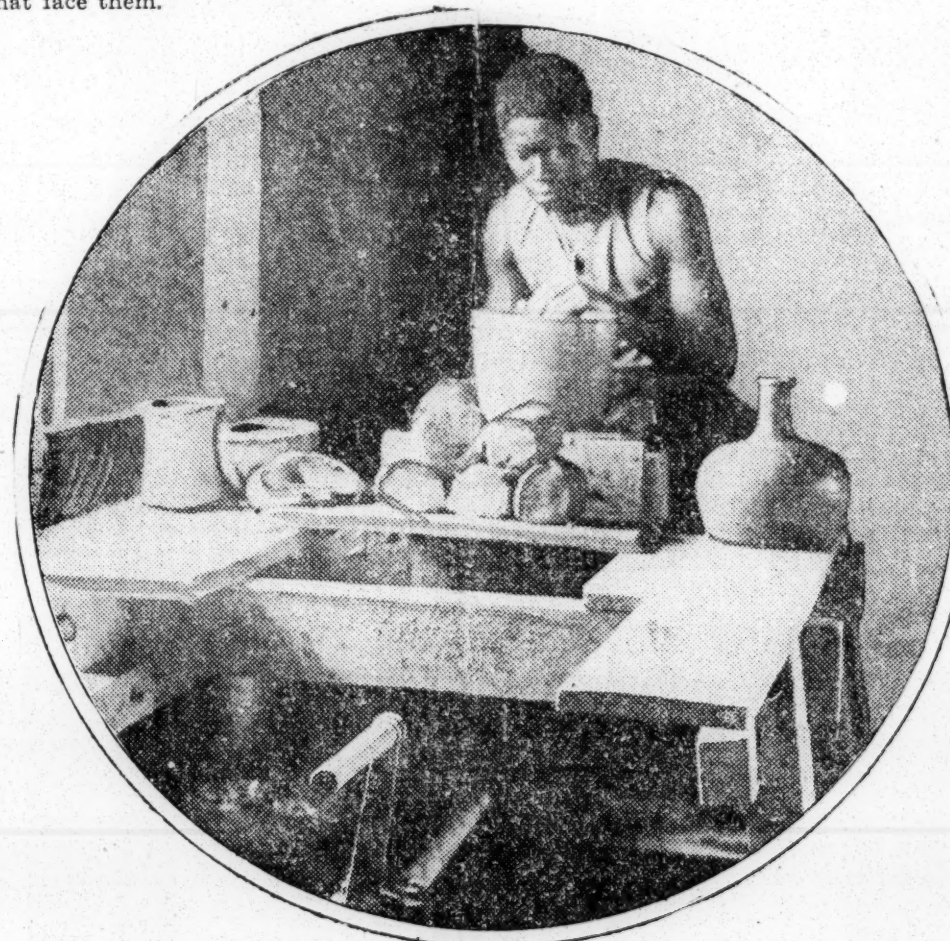
Loss of Man Power

The loss of this man power is a serious thing for the industries to face, too, for labor is hard to get. Mines are opening up for copper and gold and radium, and soap companies are getting all the help they can to get out the coconut oil that is so abundant there. The natives at first would not work at all, but the sight of the comparative luxuries the white people had and the belief that labor would give them money to buy these things coaxed a few away from their lazy lives. More and more the villages have been deserted for the industrial centers, but still there is difficulty in filling the plants.

Yet it is the industrial life that is helping the missionaries the most, despite the evil influences that enter in. It is simple to get boys into the schools if those boys are certain they will be taught something of value in later years. So, while some craft is being learned, European morals and Christian religious beliefs are being instilled. The ancient faith in animism, the witch doctors lose, while the

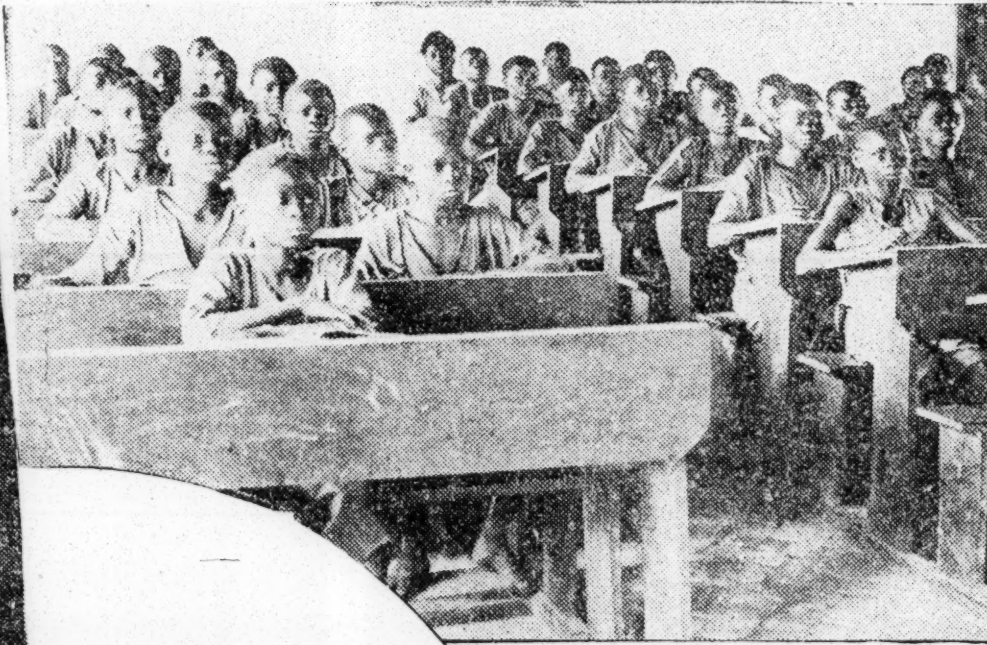
churches gain.

But the great demand for labor has taxed the resources of the missions. There are not enough schools, nor enough teachers. Dr. Ross feels that the future of the Congo depends upon the spiritual and industrial training the missionaries can give, but the equipment they have is inadequate. Christian missionaries have been in the Congo for just forty-nine years, but they have not begun to work out the problems that face them.



A native potter at work in the H. C. B. training school at Alberta, Congo River. The school also trains artisans and clerks

A Model Village Helps Missionaries Civilize Natives



A class of pupils in the Mission School at Lonererville

amount which would be prepared for him. The following day, before going to service, the woman arranged her surplus fish on a rack over a smoky fire in order to dry it. During her absence her husband went into her hut and took all the fish. *New York, N.Y.*

Having tried all manner of devices to make his wife give up her Christianity, but without avail, the husband calmly announced on a Saturday that she was not to attempt to go to church on the morrow without first calling him. On the Sabbath he calmly accompanied her to church and at the close of the service, this man rose unexpectedly and announced that he wanted to commence following Jesus Christ. When he was asked the reason, he replied that it was due to his wife's conduct. When he was told that a Christian man must have only one wife, he replied that he had decided to release all the other wives, and to live only with this wife who had shown him by example what a true Christian can be.

It eventually transpired that the woman had not only been outwardly enduring hardness as a good soldier of Christ but that she had been praying for her husband.

* From the Presbyterian Magazine, March, 1927.

The Conversion of a Wife Beater

BY REV. A. B. PATTERSON, EBOLOWA, CAMEROON, AFRICA
Evangelist, West Africa Mission, Presbyterian Church, U. S. A.

THIS story has been broadcast from village to village in the Camerouns, West Africa, till it is known everywhere through the mission churches. *Missionary Review, The World*

A wife of a polygamist wanted to become a Christian, but her husband plainly told her that he hated such an idea. She persisted, however, and became a Christian, although she knew well that trouble was in store for her. When she used to go to services her husband threatened all kinds of punishments. He used to go into her house during her absence and take whatever food he found there and give it to some of his other wives, thinking in this way that he would be able to make his Christian wife jealous. He used also to beat her regularly on her return from service. *May 1927*

The remarkable thing in the eyes of the villagers was that the woman never complained to her neighbors about his abuse as is usually customary. One day while the woman was at the river fishing, the husband planned what he would do with all the fish over the

This formidable person with the feather duster is Chief Bolobo, who has befriended the white men.

A College Professor Looks at Missions in Africa

MISS MABEL CARNEY, associate professor of education in Columbia University, recently returned from a trip of several months in Africa, where she visited hundreds of mission schools and mission stations. Her "friendliness" toward mission work has changed to open "conversion" to the cause as a result of what she saw. Miss Carney says regarding her observations:

Sober Western Christian
"I had taken it for granted, before I made this trip to Africa, that missions were rather passing, that they had had their day, and that now we should look forward to a day of education on the government basis. We have always felt that they have done great work in their day, but that perhaps they were a passing agency. I am afraid at our universities we are sometimes given this impression by some of our foreign students, particularly those from the Orient. They feel missions have had their day in their countries. 2-24-27

"After this trip of some eighteen thousand miles around Africa, I have come home absolutely converted to a belief in missions. I believe in them more fully than ever before for two reasons. I believe in them for the great need for missionary work I saw. No one can see the needs out there without the feeling that there is a great place in the world for the missionary idea. The physical suffering of the people is so terrible that you cannot stand before a few hundreds of those people without realizing the great work done by missions. In the field of health alone the need is immeasurable. You cannot go to Africa and see the quality of service rendered by missionary agencies without feeling that this is truly a great work, and without having a greater belief in missions than ever before.

"There are about twelve thousand missionaries in Africa to-day. Perhaps about half of them are Protestant and about half Catholic. I came home feeling very glad indeed for the type and quality of service rendered by the American missions as compared with that of others. I do not think there is any cause for us to be in any sense ashamed of our missionary work in Africa. That was particularly true in Natal and Egypt. It is true in other places. It was less true in Liberia than anywhere else I went. That statement is not going to hold true very long, for one man over there will do more in Liberia than has been done before. In almost one year Mr. Sibley has transformed the work in Liberia in

spirit and feeling by tackling the problem of the people.

"Shall the most ennobling and stimulating force in the daily life of Western nations cease to exist? If you say 'yes,' you will say 'missions shall cease.' If you say 'no,' you will say that missions shall not cease—because missions as I saw them in Africa mean just these things. In one way I have always been a missionary. I have not been a foreign missionary, but I have always believed in the missionary spirit applied to foreign situations and believed in it to apply to our own professional life in America. In my own profession, education, the greatest danger of the whole profession to-day is the danger of tending toward a materialistic aspect in failing to hold to what might be called 'the missionary vision' of the profession—teaching. I believe this to be true of other professions."

WORLD CONGRESS FACES PROBLEMS OF AFRICA FIELD

LE ZOUTE, BELGIUM, SCENE OF GATHERING

*Bishop Campbell and the Rev. Mr. Parson
Represent This Church in Deliberations*

An international conference of 250 missionary leaders of all faiths was held in September at LeZoute, Belgium, to consider the needs of religious, educational and scientific work in Africa. Our Church was represented by Bishop Campbell of Liberia, the Rev. Herbert A. Donovan of Cape Mount, Liberia, the Rev. John Kuhns, appointee to the staff in Liberia, and the Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions.

The conference worked along broad lines, studying the history of the work in Africa, the problems of race relationships, evangelism, the past, present and future of education, governmental policies, economic questions, woman's work, the building of the Native Church, language, literature, medical work. With careful emphasis on the fact that progress in Africa must of necessity be slow, the conference revealed much that is heartening. A changed emphasis on the part of the government officials, recognition of the care of human beings as a primary concern of government, the trend of education shown by the expected annual appropriation by the Gold Coast within a decade of \$1,400,000, and the definite agreement of educators that not only is religious instruction in the classroom an essential of all true education, but that the whole of education is of little worth "unless religion colors the whole curriculum," are especially noteworthy and promising signposts of progress.

Resolutions embodying the findings and recommendations of the Conference were adopted, these to be submitted to mission boards in Britain, Europe, America and Africa, for mature consideration looking to

the greater co-operation in the future that is so essential to the growth and success of the work.

Mr. Parson has reported in detail the Conference proceedings, his article appearing in the December *Spirit of Missions*. This statement will be followed by a report on Liberia, to appear in a later issue of *The Spirit of Missions*, following his visit to that field.

SEEKS FUNDS FOR SCHOOLS IN W. AFRICA

Native Missionary Cites Great Need

Defender
West Africa is sorely in need of more educational and benevolent agencies, says Rev. Dr. Mark C. Hayford, who has come to America to present the case of his countrymen and to plead for the financial assistance necessary to the furtherance of the civilizing work to which he has devoted his life. Dr. Hayford, a Fellow of the Royal Geographical Society, is founder and head of the largest Church and mission of native origin on the Gold and Ivory coasts and is the son of a minister. He is also a direct descendant of the line of West African kings.

The church and mission—Baptist in principle but interdenominational in its work—has 45 stations. Education and sanitation are vital concerns. As a pioneer in the former field, he is the president of the School and Training college, which has been established for "the preparation of

men and women for the evangelization and education of the Gold coast and other parts of West Africa, and for the dissemination of useful knowledge among the masses there." This institution provides for 296 students of all grades, several of whom have already passed the London College of Preceptors' examinations with distinction. The aim is to qualify a number for mission, pastoral and educational work.

SCHOOLS INADEQUATE FOR POPULATION

Some idea of the dearth of educational facilities in that part of the world may be had from the fact that, although on the Gold coast alone there is a school population conservatively estimated at 300,000, fewer than 40,000 can be taken care of at present. Conditions on the Ivory coast are even worse. One of the chief objectives of the School and Training college is to save the coming generation from ignorance and disease. The problem of the children of European and African parentage is also an urgent one that demands solution.

Connected with the church and mission of Dr. Hayford is an organization known as the Christian Army of the Gold Coast, which has for its purpose reclamation and benevolent work among the masses. He says that hundreds of thousands live in very insanitary surroundings. The towns are often without underground sewerage of any kind, and have few or no hospitals. There is an alarmingly high death rate, especially among infants in the country regions. According to the best medical estimates, this death rate is between 300 and 400 per 1,000 births. Dr. Hayford has been made a member of the Royal Sanitary Institute and a fellow of the London Federation of Medical and Allied Services in recognition of his hygienic labors in British West Africa.

NOW SEEK ENDOWMENT OF HALF MILLION

An endowment of \$500,000 is being sought as the minimum needed to insure the future of the School and Training college; \$50,000 is needed for a chapel, and \$55,000 for a home and mission hospital for the sick and destitute. Both President Coolidge and President Doumergue of France have received Dr. Hayford and indorsed his work among his countrymen. King George V sent a message stating that he "more than realizes the remarkable work achieved by him on behalf of the spiritual and material welfare of the people of the Gold and Ivory coasts of West Africa."

The American indorsers of Dr. Hayford's work include Andrew W. Mellon, secretary of the treasury; Bishop Manning, Dr. S. Parkes Cadman, Dr. Charles E. Jefferson, George W. Wickersham, George A. Plimpton and Miss Jane Addams.

GIVES ACCOUNT OF MISSIONARY WORK IN AFRICA

Mrs. S. E. Moon, in Talk
at First Baptist Church,
Tells of Progress That
Has Been Made.

TRAIN NATIVES FOR TEACHERS

Miss Rose Anstey Explains
Work That Is Being
Done for Colored Peo-
ple in College at
Atlanta.

At the regular midweek service
at the First Baptist Church, last
evening, Mrs. S. E. Moon and Miss
Rose Anstey, missionaries, gave
talks on their experiences. Miss
Elsie E. Leet, president of the
Woman's Missionary Union in
Atlanta, introduced the speakers.

Mrs. Moon, who with her husband,
has spent 22 years in the interior
of Africa in missionary service,
spoke on "Christianity as it
Affects Africans in Africa," while

Miss Anstey, who has been teaching
in Spellman College, Atlanta,
Ga., had as her topic "The Effects
of Christianity on Africans in
America."

Mrs. Moon first traced the beginnings
of missionary work from the
period of the explorations of
Livingstone and Stanley, and de-
scribed the difficulties encountered
in penetrating into the interior
along the Congo River in the days
before railroads. English and American
missionaries gradually estab-
lished a chain of stations how-
ever and now, although their hold-
ings are secure, there is so much to be
done that schools have been estab-
lished to train native teachers that
the work may go on even more
extensively. It is such a school
with which Mrs. Moon and her
husband have been connected.

At first only men came for the
religious instruction, but soon not
only wives but children came too,
the speaker said. The early grass
huts in which the students lived
have since been replaced by per-
manent brick dwellings, while the
two tin buildings now used for
class rooms are to give way to a
new chapel and new brick school

houses. Extensive gardens are
planted near the station. These
are worked by the students and
furnish a means of support. In-
struction is given in the Bible,
elementary arithmetic, history and
geography. An attempt is made to
give an idea of what is going on in
the outside world.

Many of the wives of the stu-
dents are illiterate. These are
taught to read; they are also given
instruction in physiology and
hygiene, baby care and cookery.
While parents are in the class-
rooms, children amuse themselves
on playgrounds or are given ele-
mentary schooling. In the eve-
ning missionaries often call at the
homes of their students to find
man and wife sitting at opposite
sides of their table, both studying
industriously. Reports of the
work these native teachers accom-
plish after they return to their
native towns are very encouraging,
said Mrs. Moon. Where once there
was fear and distrust between
neighboring tribes there is now
mutual trust and co-operation.
"All is due to the Christian spirit
which long laboring missionaries
have instilled," she said.

Miss Rose Anstey, for the last
three years a teacher in Spellman
College for colored women in At-
lanta, Ga., described the plant and
grounds and outlined the pro-
gramme of religious, moral and
academic instruction, which is
helping the colored women of the
South to take their places as use-
ful members of Christian society.
Spellman College offers to over-
300 women a beautiful, well kept
23-acre campus with many build-
ings, a high school and college
training and a faculty of sixty

There is a science building, a
home economics building as well
as library, dormitories, hospital
laundry, power and heating plant,
dining hall and similar buildings,
as well as a beautiful new chapel,
the recent gift of John D. Rocke-
feller, Jr. Tennis courts and ath-
letic field give opportunity for
physical development and recrea-
tion.

The day's programme is care-
fully planned and every thing
done to direct girls along paths
that lead to sturdy character. Re-
sults seem to justify the years of
patient effort on part of teachers
and administrators. "Sometimes
we think we have failed," said
Miss Anstey, "but we get letters
of appreciation from former stu-
dents that cheer us. We must
train leaders for the black race.
Our school, supported by Baptist
missionary boards everywhere, is
trying to do this, to develop lead-
ers who also walk in the way of Christ.
We hear of them from time to
time; that many have become such
women."

At first only men came for the
religious instruction, but soon not
only wives but children came too,
the speaker said. The early grass
huts in which the students lived
have since been replaced by per-
manent brick dwellings, while the
two tin buildings now used for
class rooms are to give way to a
new chapel and new brick school

THE RETURN OF SIMANGO

Kamba Simango, born in a grass
hut in the lowland of Portuguese
East Africa with nothing behind him
but a pagan ancestry, found his way
to a pagan school at Beira where
he became a Christian. From there
he went to Mount Silinda, Idio-
ro, in order to learn carpentry,
blacksmithing and other arts of the
white man. Learning to become a
missionary, he worked his way to
America and entered Hampton Insti-
tute. There they encouraged him to
take the normal school course and he
did so well that upon graduation they
advised him to enter the Colum-
bia Teachers' College, but he mag-
nanimously refused. He graduated
from Columbia with honors, support-
ing himself by laying bricks in vaca-
tion time, at \$10.00 a day. He was offered
a number of positions in America
but decided to return to his own peo-
ple and give them the benefit of all
he had received. The Congrega-
tional Churches of Fairfield County,
Conn., agreed to back him financial-
ly and the Board sent him to Lisbon
to study Portuguese, and to Angola
to learn how our missionaries ac-
commodate themselves to Portu-
guese officials and ways. Last fall
he returned to his old home, greet-
ed his mother and proceeded to Mount
Silinda to engage in missionary
work. So impressed was the British
Commissioner, Mr. Nielson, with Si-
mango's ability and bearing that he
invited him to his home and there
summoned the natives to meet him.
Two thousand gathered at Mount Si-
linda, where the Commissioner, in-
roducing Simango as an example of
what education and Christianity can
do for an African lad, urged them to
send their children to school. There-
after he took him to Chikore and Tangan-
ika and repeated the speech before
other throngs. Dr. Lawrence writes
that Simango has shown a fine spirit
at all times and has accredited him-
self on every side and will un-
doubtedly be a great power among
his people.

MISSIONARIES TO MEET AT HAMPTON INSTITUTE

HAMPTON INSTITUTE, Va.,—
Missionary boards and coloniza-
tion societies interested in work
in Liberia have arranged for a
conference of their workers to be
held at Hampton Institute, Feb-
ruary 8-18. This includes both
white and Negro organizations
having missionaries and teachers
in Liberia.

The purpose of the conference
is to discuss plans for improving
the mission work and it is expected
that between twenty-five and thirty
teachers and others will be in at-
tendance. During the week-end of
February 12 and 13, representatives
have been extended for secretaries
of various organizations and some
of the members of executive com-
mittees to attend and address the
conference.

Public school and public health
officials, as well as educational
authorities, have been invited.

The groups co-operating are as
follow: the Protestant Episcopal
Church; the United Lutheran
Church; the Methodist Episcopal
Church; the American Colonization
Society; the New York Coloniza-
tion Society; the Boston Coloniza-
tion Society; the Phelps-Stokes
Fund; the Lott Carey Baptist
Mission Board; the National Bap-
tist Board of Foreign Missions;
the African Methodist Episcopal
Board.

NEGROES SCORE MISSIONS.

Charge White Prejudice Toward
Their Workers in Africa.

The second day of the Fourth Pan-
African Congress, which started on
Sunday at Grace Congregational
Church, 308 West 139th Street,
opened yesterday with a discussion
of social, religious and economic con-
ditions in Africa led by Mrs. Coralie
Franklin Cook, former member of
the Washington (D. C.) Board of
Education. Dr. W. E. B. Dubois,
Executive Secretary of the congress,
presided.

At the afternoon session Mrs. Helen
Curtis, widow of the former Amer-
ican Minister to Liberia, addressed
the delegate on "African Missions."
In the discussion which followed
Mrs. Curtis's speech white mission-
aries were criticized for their al-
legedly prejudiced attitude toward
negro religious workers. Mrs. Addie
W. Dickerson, Vice President of the
International Council of Oppressed
Women of Darker Races, also spoke.

Three hundred delegates from
every State in the Union as well as
from Haiti, the Bahama Islands,
Barbados, Liberia, Sierra Leone and
the Virgin Islands are attending the
congress, which ends tomorrow.

MAR 19 1927

DENIES METHODISM IS ALIEN TO CHINA

Dr. Edwards Says Chinese
Rule the Church There.

In answer to the criticism that the
Christian church is a "foreign institu-
tion" imposed upon the Chinese, Dr.
John R. Edwards, corresponding sec-
retary of the Board of Foreign Mis-
sions of the Methodist Episcopal
Church, in a statement issued yester-
day points out that of the fifty-one
district superintendents of the Meth-
odist Episcopal Church in China now
forty-six are Chinese and five are
Americans.

"For more than a quarter of a cen-
tury," Dr. Edwards declared, "Meth-
odism has thus been quietly turning
over the control of the church in
China to the Chinese. The demand of
the Cantonese Government authorities
for a letting up of 'foreign control'
over Chinese Christian churches does
not affect our denomination seriously.

"It is true that there are three
American bishops in China," con-
tinued Dr. Edwards, "but their powers
are of a general supervisory nature
and their contacts are largely with the
missionaries. The district superin-
tendent, however, is in direct contact
with pastors and people and is the
real authority to which the individual
church looks for guidance. The duties
of a superintendent in Methodism are
quite similar to those of a bishop in
other denominations. Virtually he as-
signs and transfers pastors.

"The Methodist form of organization
is such that a Chinese national may
easily aspire to be elected a bishop of
the church. At least two Chinese were
voted upon for that office in the Gen-
eral Conference of 1924 at Springfield,
Mass. Negroes have been elected to
the office on several occasions and na-
tionals of other lands have also been
chosen.

"The nine conferences of the Meth-
odist Episcopal Church in China have
five Chinese to one American. There
are ninety-five ordained American
members of the conferences; but they
can be outvoted on any question by
the ballots of 498 Chinese members.
Actually, however, they work together
without friction. In the church the
pastors and superintendents are almost
all Chinese; the missionary-evangelists
are advisers in the districts and occa-
sionally pastors of the larger city
churches. In most educational and

self-propagating
church has always been our objective
in China and in every other mission
field. It is for us no new departure."
self-governing,
predominate in numbers.
"Thus it will be seen the Methodist
Episcopal Church in China is truly
Chinese and not 'foreign.' Methodism
will have little difficulty of adjustment
to meet the Cantonese Government
ideal of a Chinese-controlled Christian
church. In fact the setting up of a

Missions, Foreign - 1927

A Conference in Madagascar

BY REV. M. A. HELLAND, S.T.M., MANASOA, MADAGASCAR
Lutheran Board of Missions

THE evangelical missions working in Madagascar held their third Intermissionary Conference in Tananarive from August 23-30, 1926. The first conference was held in 1903; the second shortly after the Centenary Festival in 1920. At both of the former conferences there were delegates from Europe representing the mission boards but at the third conference no such delegates were present. Two friends from Europe, invited honorary members of the conference, were Miss Owen, traveling for the British and Foreign Bible Society, and Rev. F. Bjrk, a pastor and young people's leader from Sweden.

All evangelical missions* working in the island were represented

* The represented were: The London Missionary Society (the oldest in the island), the Society for the Propagation of the Gospel, the Norwegian Mission Society, the Friends' Foreign Missionary Association, the Norwegian Lutheran Church in America, the Lutheran Board of Missions, and the Paris Missionary Society (Mission Protestante Française). At the opening session the officers of the conference were approved as elected by the Intermissionary Committee: namely: Rev. Fr. Bjertnes (N. M. S.) president; M. le pasteur Prunet (M. P. F.) vice-president; V. W. Evans (L. M. S.) general secretary. Two native delegates were minute secretaries.

at the conference, both by missionaries, and by native delegates, for the first time. Three native delegates were allowed for each mission. The Intermissionary Committee has for some time included one native member from each mission.

The proceedings were conducted in Malagasy. The president reminded the delegates of the fruits of the Gospel in Madagascar, as shown by the fact that delegates from tribes that formerly made incessant war upon each other were now sitting together making plans for the advancement of God's Kingdom. "We are the light in this land. Let Christ be mirrored in us."

The various subjects for discussion were each introduced by a member of the conference designated by the Intermissionary Committee some time in advance. Of the subjects discussed, five con-

cerned school work, including Sunday-schools; two were questions concerning evangelical propaganda and home visitation; one concerned alcoholism; one the Croix Blanche, a society for the promotion of clean morals; and, finally, one question on the problem of the metis.

One result, in school matters, was the decision to appoint a school commission with an executive secretary spending a certain part of his time in this intermissionary work. Such a commission is to consider the publication of textbooks, give information and counsel, and in general to represent the school work of the evangelical missions before the authorities in the capital. Such cooperation will be much appreciated, especially by missionaries employed in educational work.

N. Y. WORLD

FEB 27 1927

AFRICAN MISSIONS

UP AT CONFERENCE

Steps toward sending Negro Presbyterian missionaries to Africa were taken at a conference recently of the Presbyterian Board of Foreign Missions, No. 156 Fifth Avenue. A committee representing Negro members of the Presbyterian Church, members of the Presbyterian Delegation to the World Conference on Africa, held in Belgium last September, and representatives of the Presbyterian Foreign Board, were present. A resolution adopted reads:

"As soon as the West African Mission and the Presbyterian Board have acted concerning the number and type of missionaries desired for appointment and assignment to Africa, appeal should be made to the colored churches for contributions for the support and equipment of this particular work."

The conference also requested the candidate department of the Presbyterian Foreign Board to receive applications of candidates from Negro churches with the expectation that those who qualify and for whom there is work to do might be able to sail for the field in 1923, or as soon thereafter as practicable.

Negro Presbyterians have for many years desired to send missionaries of their own race to the foreign field. Formerly these missionaries were sent to Liberia and as many as sixty went to that country from the Presbyterian Church, but the work was later discontinued. Resolutions adopted at the International Conference in Belgium last summer also favored sending Negro missionaries to Africa.

Present at the New York Conference were: Dr. J. W. Lee, Philadelphia, President of the Afro-American Council; Dr. J. W. Holley, Albany, Ga., representing Atlantic Synod; Dr. A. B. McCoy, Atlanta, Ga., Field Superintendent for Sunday school missions of the Presby-

terian National Board and delegate to the Le Zoute Conference; Dr. W. C. Hargrave, Danbridge, Tenn., representing East Tennessee Synod; the Rev. John T. Colbert, pastor of Grace Presbyterian Church, Baltimore, Md.; Mrs. H. L. McCrory of Johnson C. Smith University, Charlotte, N. C.; Missionaries from Africa were Dr. W. C. Johnston and Mr. and Mrs. George Schwab.

THE SAILING OF OUR MISSIONARIES

Dr. Pauline Dinkins, who is to take charge of our hospital in Africa, is booked to sail on the 24th of September. Ere these lines reach you, she will have landed in England, where she is to take a twenty weeks' post course in the Tropical School of Medicines so that she may be more thoroughly fitted for the task she is to perform of healing the sick and helping our people. May the prayers of the readers of these lines go up for her success. To show how highly the Congregational Church, under whose supervision she has been directing a hospital in Greenwood, S. C., holds her in esteem, we print the following:

National Baptist Voice
"To Whom It May Concern: It has been our privilege and pleasure to place full responsibility on Dr. Pauline E. Dinkins as medical director for the past two years of Brewer Hospital at Greenwood, South Carolina. Dr. Dinkins is exceptionally well prepared for her work, both culturally and specifically, having had a general college education as well as medical training. She is absolutely reliable in every way, extremely conscientious, self-sacrificing, self-effacing, devoted to the Christian service of humanity, and loyal to the highest ideals of such service. It is with sincere regret that we release Miss Dinkins for service in Africa. Should she ever return to

America, we will count ourselves fortunate to again secure her services.

"Sincerely yours,

"FRED L. BROWNLEE,

"Cor. Secretary, The American Mission Ass'n, 287 Fourth Avenue, New York."

If the Congregational Church praises her thus and has such a high regard for her services, how much more should we.

Dr. A. F. DeWalt and Nurse Ruth Occumy are to tarry a little while in America, traveling in the interest of our Foreign Mission Board, trying to

THE SAILING OF OUR MISSIONARIES

help us get funds to equip the hospital. Pray that their endeavors may be met with success. How much we would like to have them reach Africa by Christmas. That would be the greatest Christmas gift we could give.



THE CONFERENCE OF PROTESTANT MISSIONS AT TANANARIVE, 1926

Seated in the middle of the group—left to right—are Rev. Bjertnes, Norwegian M. S. President, Rev. W. Evans (London M. S.) Secretary of conference, Mr. Sims, (Friend's Mission), president of Inter-mission committee, M. le pasteur Prunet (French Mission), Vice-president of conference.